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DR. PORTER'S SERMON,
AT THE FUNERAL OF
HORACE COWLES,
FARMINGTON, CONN.

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A

S E R M O N

PREACHED AT THE FUNERAL OF

HORACE COWLES, ESQ.

AT FARMINGTON,

FEBRUARY 9th, 1841.

BY NOAH PORTER.

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SERMON.

“Mark the perfect man and behold the upright; for the end of that man is peace.”—Psalm xxxvii. 37.

THE perfect man, in the language of the Scriptures, is the same as the upright. Absolute perfection is not found in men, belonging to the present world. Not only is their knowledge defective and their judgment erring, but their moral feelings and determinations partake in different degrees of their native sinfulness. “Who can say I have made my heart clean; I am pure from my sin?” It is the blessedness of those alone who have passed the boundaries of this mortal state, to be “spirits of just men made perfect.”

But there are those, in this world of sin, whose characters combine all the elements of moral rectitude. In the sense of completeness, they are perfect. There is nothing wanting in them that is necessary to constitute moral integrity, or true holiness. They are men of equity and of piety. They are not only just men, but they are merciful. They are not only kind to their friends and neighbors, but they love their enemies, and do good to them that hate them. They are zealous and humble; firm and meek; forbearing towards sinners and intolerant of sin. Their entire characters are con-

sistent and uniform, because they are upright; they are governed by principle; in the purpose of their hearts, "they walk in the law of the Lord, they keep his testimonies, they do no iniquity." In this sense every Christian may and must be perfect. Every upright man is a perfect man.

The man of this character, we are directed by the Psalmist to mark; that is, to observe with attention and care. In the life of every such person there is an excellence which challenges attention, and there are lessons of instruction and persuasion which invite it. This is true of it when viewed by itself alone; and much more when seen by faith in connection with its causes, circumstances and results. He was born into this world of sorrow and of sin, an heir of immortality. He commenced his course, like others, in apostasy from God, and the ruin of the fall. In this course he was apprehended by the power of divine grace; was made to feel the sacredness of those obligations which he was violating; was shown the divine glory and sufficiency of Christ; he fell subdued in penitence and submission at his feet, and yielded himself in obedience to his call, "no longer to live the rest of his time in the flesh to the lusts of men, but to the will of God." Now first, in the view of him that looketh on the heart, he had the character of the upright; and this character amidst conflicts and trials, through all sufficient grace, he sustains to the last. He is opposed by the evil that is in the world. He is opposed by the principles of sin that struggle for the mastery in his own bosom. He is op-

posed by the rulers of the darkness of this world and spiritual wickedness in high places. In the contest, he is subject to occasional deviations ; yet, on the whole, he maintains the same steadfast course, serving God with a perfect heart and a willing mind ; that is, with a cheerful and unreserved obedience, until, at the appointed hour, his work is done, his conflict is over, he overcomes, and goes to sit down with Christ on his throne. Such a person is a meet object of regard. He engages the attention of superior beings. He is a spectacle unto the angels ; and much more should be to men, partakers of the same nature, heirs of the same redemption, called to the same conflict, and pointed to the same glorious reward.

All upright men, however, do not exhibit equal claims to our attention. As moral beings, they are indeed substantially on a level ; and there are none so humble, that others, who mark their course, may not derive from it lessons of wisdom and virtue. But there are those in whom moral excellence is united to minds of a superior structure, and who are raised to stations of superior importance : men who exert a commanding influence in society, and whose lives are consequently regarded with special interest by all who are acquainted with them. It is with peculiar advantage that we mark the perfect man of this character and in these circumstances.

The reason given in the text for our doing this is full of persuasion : "For the end of that man is peace." His life may have been one of toil and strife. The upright

have no exemption from ordinary calamities ; and besides these, their uprightness exposes them to peculiar trials. In their sympathy with others, in proportion as they have the spirit of their Master, they bear their sicknesses, and carry their sorrows ; they “remember them that are in bonds as bound with them,” and are companions of those who are persecuted for righteousness’ sake, and share with them in the reproaches and wrongs to which the common cause of truth and righteousness exposes them. In some general proportion to the firmness of their purpose and the weight of their influence, is the opposition from the wicked which their uprightness, in times of popular commotion, occasions ; so that it becomes a general law of the Redeemer’s administration, that we must suffer, if we would reign with him. “These things,” said Christ to his disciples, “I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer, I have overcome the world.” Peace in him they do have : as in the storms which befall them along the pathway of life, so also, when most they need it, at their journey’s end. In its external form, indeed, the death of a good man, like his life, may not be marked with peace. Instead of meeting it in the ordinary progress of decline, amidst a circle of connections and friends administering the relief which affection and skill may afford, he may be burned at the stake, or cut off by the sword ; may be torn in pieces by wild beasts, or devoured by cannibals ; still, “the end of that man is peace.” His death itself is ordinarily peaceful, cheer-

ed by the approbation of a good conscience and serenely by the hope of eternal glory ; and in a sense yet more interesting than even this, is the end, the final state of that man, peace. His immortality is blessed. "I heard a voice from heaven saying unto me, Write ; Blessed are the dead which die in the Lord ; yea, saith the Spirit, from henceforth ; that they may rest from their labors, and their works do follow them."

For reasons like these, the life of such a man is always an interesting and profitable subject of contemplation, and more especially when viewed at its close. Then, whatever irritation his opposition to our feelings may have occasioned, is gone, and the prejudices which may have blinded us with respect to any part of his character or conduct, are apt to give way. Then also the blemishes which we have seen or imagined in him and which too often assume an undue prominence in our view, we instinctively forget ; that we may dwell upon the virtues which we may have but too little valued and which, we would fain believe, have conducted his willing soul to the realms of glory. From this position it is that we are exhorted by the text, to take our observation. As standing around the remains of one whose course of integrity and usefulness has been passed among us, and whose spirit is removed to the world of glory, we are called on to "mark the perfect man, and behold the upright ;—for the end of that man is peace."

Such reasons seem to demand that we spend the solemn moments allotted for this exercise, in more particular contemplation of the character and course of that

estimable servant of God, whose death we all have so much cause to lament, while now we are assembled to commit his remains to the dust. It has been the happiness of this town from the first, to have a succession of men, in whose wisdom and integrity, the majority have been willing to confide, and who have proved themselves worthy of the confidence that has been reposed in them. The stability of its institutions; its social harmony and order; the support that has been given to its means of learning and religion; and its general peace and prosperity are to be ascribed, in no inconsiderable degree, to this cause. A Hart, a Hooker, a Wadsworth, a Treadwell, with others, their loved and respected associates in social and civil life, to say nothing of the ministers of the Gospel, who have lived and labored with them, have impressed themselves on almost every thing that we enjoy and are. Not to compare the excellent magistrate, whose sudden departure we now deplore, with any of these, in his entire character, I may safely say, that there were in him certain important traits in which he was inferior to none; and that, among all the good influences which, in the kind Providence of God, have been employed in latter years, for the order and happiness of this community, the influence employed by him has been leading and conspicuous. In the various offices assigned him, his time, his thoughts, his powers, have been mainly devoted to this very thing; and all the knowledge, experience, and weight of character, which his life has been spent in acquiring, have qualified him to do it with singular suc-

cess; and what we have now, with all humility to deplore, is, that in the very strength of his years and the midst of his usefulness, he has been suddenly cut off. Where, now, in a thousand emergencies which are likely to arise, shall we go for the information and advice on which we can so safely rely? But these are not the thoughts to which the subject that I have chosen directs us, or on which it is most profitable to dwell. I would fix your minds on a few of those traits of character which constituted the usefulness to which we are so much indebted. I do this, certainly not for his sake, now that he is gone where neither the praises nor the censures of mortal tongues fall upon the ear; nor chiefly for the sake of his friends, though we would gladly do any thing that might serve to mitigate the anguish of the separation, or raise their hearts to God in gratitude for the gift which they have so long and so intimately enjoyed; but for the sake of us all, that we may better know how to estimate such men; and more particularly for the sake of those who are coming after them, that they may learn themselves to be such.

HORACE COWLES, Esq., was born October 18th, 1769. Although neither of his parents professed religion until several years afterwards, yet he was trained by them from the first, under a religious influence. From his earliest years he was accustomed to a complete subjection to the authority of both his father and mother; whom, in consequence, he ever regarded with the profoundest filial reverence and affection. The Assembly's

Catechism he was taught by them, in his early childhood, and to one or other of them, rehearsed it from memory, Saturday evening, or the evening following, as often as the Sabbath returned. To a strict and reverential observance of the Sabbath, and the daily exercises of family worship, he was also trained; and under the kindly influence thus exerted upon him, he early showed a tenderness of conscience, and a fear of God, by which he was mercifully restrained from profaneness and other outbreakings of vice. In 1797, when he was scarcely fifteen years old, he was admitted into the Freshman Class in Yale College; his preparation for which having been made partly under the instruction of Rev. Cyprian Strong of Chatham, and partly under that of his beloved minister, the Rev. Mr. Washburn. He was a reputable scholar as a member of College, till the second term of his Senior year; when, having for several months been the subject of a growing debility, which, in a great measure incapacitated him for study, and threatened a speedy termination of his life, he returned home; and though invited by the Faculty to be present with his class at their examination for degrees, he chose not to avail himself of the opportunity, and in consequence was never enrolled with them as a graduate. Soon after his return, he engaged himself as a clerk to Mr. Samuel Richards, then a merchant at the north end of the village; with whom he afterwards, for a short time, became a partner in business. In 1803 he entered into business at the same place, as a merchant with his younger brother; and the same year was

married to MARY ANN SMITH, of precious memory, by whom in years following he had ten children. Scarcely was he settled in life, when he was selected for public trust. While yet a young man, he was constituted a Justice of the Peace; and with the exception of I believe a few years, when, in consequence of the violence of party measures and the offence which his firmness had given, he was passed by in the appointment, he continued till his death in the enlightened and highly respected discharge of that important office. He was also early one of the Select-men of this town, and as such rendered it services which will long be remembered, and the fruits of which will remain. In later years he has been sent as a Representative of the town to the Legislature, and entrusted with other responsible offices, both of the town and of the Ecclesiastical and School Societies. Nor ought his gratuitous and long continued services as visitor of schools, and a teacher and instructor of the choir of singers, to be forgotten. Of ecclesiastical councils, also, both stated and occasional, he has frequently been a member, as a delegate of the church; and his influence in them has been felt, and commanded respect. And in the various benevolent societies to which he belonged, either as a member or an officer, Missionary, Temperance, Anti-Masonic, or Anti-Slavery, whatever difference of opinion there may be of their wisdom or usefulness, none who knew the man could doubt that he was actuated by a sincere and ardent love to God and his fellow-men; and none associated with him could fail to perceive that his has been

among the master minds that have imparted to them whatever energy and effect they have possessed. How widely will the loss of him be felt! How deeply it will be deplored! The rich and the poor; the freeman and the slave; the wise and the unwise; his friends and those who used to be his enemies; are his mourners together.

In the character of every good man, various excellences are united. Of these, some of course, are common to good men. All these it is useful to consider; but in the contemplation of any particular object, we rather dwell on those things by which it is distinguished. These afford the instruction appropriate to it. Observing this rule in the present case, I have selected for your contemplation the following as among the prominent features in the character of this great and good man.

1. *He was a man of singular benevolence.*—Those who knew him only as they felt his opposition in the progress of debate, or the execution of law, are but illy prepared to estimate his real character in this respect. In the strength of his aim at the object which his judgment approved, there was often a sternness in his manner, a severity in his remarks, and an apparent disregard of the pain which they would be likely to occasion, which to a stranger might seem no better than a stoical self-will. But whoever has mingled with him in the ordinary occasions of life, might soon perceive that the sternness of which he may have complained was not because



there was less tenderness in his heart towards his fellow men, than is to be found in more gentle spirits, but because his love for truth and his devotion to principle was greater;—that although these for the time were capable of bearing before them every other sentiment and feeling, yet no sooner was the object of benevolent regard presented, in circumstances where he would feel himself at liberty to meet it, than it was seen to be made welcome. Who among us, in proportion to his ability, more liberally than he, has “dealt out his bread to the hungry, or brought in the poor that was cast out to his house, or, when he has seen the naked has covered him?” Who, more promptly than he, has subjected himself to inconvenience to accommodate the stranger, and given his time and attention to offices of unaffected hospitality? Who of you that has been with him on a journey or an ordinary visit, has not found him kindly anticipating your every want, and desirous, with his own hands, by all proper means, to minister to your comfort? Who has spent more nights than he in watching with the sick, or been a more constant attendant at the house of mourning, for the burial of the dead? And what reason will any one find to imagine that in all the journeys which he has made, and the labors which he has performed, for these many years, to arrest the progress of intemperance and break the fetters of the slave, with no hope of temporal reward, and often in the midst of obloquy and abuse, his governing principle has been less benevolent? I freely say that in some of the measures which he has warmly pursued, I have not had the

happiness to think and act with him. But I have never doubted for a moment that benevolence was the spring of his actions; and in their object I trust my own heart has beat in unison with his. Yes! the widow and the fatherless, the destitute and houseless, the stranger and the friend, the slave of man, and the more wretched slave of lust, are witnesses of his benevolence;—not the soft and sickly sensibility which only weeps at woes which it has not the self-denial or the courage to relieve; but benevolence, warm-hearted, determined, and self-sacrificing.

2. *He was a man distinguished for his public spirit.*—There are persons not wanting in benevolence, within certain spheres of action, who yet have but little public spirit. They have not the discernment and fore-thought to see what is needed for the public good, or how much it is needed. They are contented to see things as they were in the days of their fathers, and to transmit them unaltered to their children. But there is here and there a man who, to a mind that discerns the public interest, unites the disinterestedness to pursue it. Such a man was he who for so many years conducted our public praise to God, and trained our choir for that important and delightful office without fee or reward; who with the same gratuitousness, year after year, spent days and nights and rode through snows and storms to organize and instruct our schools; who began the improvement that has been made in the side-walks along our streets and first skirted a part of them with rows of shade

trees; whose hands with those of three others,* planted the maples which surround the green where we are now assembled; to whose resolution and courage in carrying out a measure which the Society had not expressly warranted, but which, being accomplished, he foresaw that they could not but approve, we are indebted for the improvement which the green has more recently received; and, as a lasting monument to his indomitable purpose of public usefulness, who took an original and a leading part in conducting the correspondence abroad, informing the public mind at home, and carrying into effect the public will, by which secure and permanent bridges have been thrown across our streams, and an establishment formed for the support and comfort of the poor.

3. *He was a man of great practical wisdom.*—The end of thought is action; and it particularly concerns every man so to direct his thoughts, that he may be qualified to act wisely and efficiently in the sphere in which he is called, by the Providence of God, to move. Such was the direction that was early given to the mind of this excellent man. Called to the magistracy while yet comparatively in his youth, he applied himself, with the advantages of mental discipline which his education had given him, to the study of the law—the general principles of law, and more particularly the laws, to the administration of which he was called, and the rules of evidence to guide his judgment in their application. By

* Luther Seymour, Timothy H. Root and Jeds Hamilton.

this means, though he was never a professional lawyer, he acquired a rich fund of legal science ; in consequence of which, together with his habits of business, he has long been a counsellor in difficult and important cases, both of a municipal and private character, exceedingly valued, and much resorted to. How many hours almost daily has he been accustomed to devote to the numerous applicants who have come to him for advice ! How many difficulties, by his prudence have been adjusted ! How much expense, by his timely counsels has been prevented ! And how little pecuniary remuneration for these services, he has received ! Nor was his knowledge limited to the business of his particular offices. On most subjects of ordinary interest, moral, political, historical, and religious, his reading was considerable, his views were distinct, his judgment was sound, and his conversation of course was engaging and instructive.

4. *He was eminently a man of system.*—When a child, the same habit of exactness marked his dress, his studies, his behavior, which he afterwards carried into the business of life. We see it beautifully impressed, in the round, full, uniform, hand-writing of the public records which he has made. When he came into the office of Select-man, the papers of the town, as I am informed, he found scattered in different places ; some had been lost ; and, in a particular case, those on which an important decision at court was depending had been thrown aside in a garret, as of no use. It was by

him that they were collected and arranged, according to the order in which they have since been preserved. Conscientiously exact in all things, the small as well as the great, his course among us has been consistent and uniform. You have found him, unless hindered by absolute necessity, always here on the Sabbath, and always in season. You have found him always, on the spot, and at the hour appointed, for the meeting of a committee of which he was a member; and I doubt not, that whoever may succeed him in the responsible offices of pecuniary trust which he has held, will find the accounts complete and the papers in place, so far as the circumstances of the case have allowed. How much time might be saved, and trouble, disappointment and vexation prevented, were the same beautiful system observed by all. Certainly there is no slight obligation involved in the Apostolical injunction, "Let all things be done decently, and in order."

5. *He was a man of remarkable firmness.*—This probably was his most prominent feature, and that in which he excelled most others. For these many years, I have thought, that among all my acquaintances, there has been no other so perfect an example of that decision of character, which is so admirably described by Foster, as this dear and valued friend. There were combined in him, in a most uncommon manner, that clearness of apprehension, that strength of conception, that confidence in the judgments which he had once formed, and that determination of purpose and courageous superior-

ity to popular displeasure in carrying forward his determinations to their practical results, together with that kindling of zeal under resistance and gathering of strength amidst opposition, which together constitute this rare and most important feature of mental greatness. He saw what ought to be done. He felt that what ought to be done, might be done ; and having once engaged in effecting it, he could rest in nothing short of the perfection of which he had the model in his own mind. There was perhaps one defect. On subjects of practical moment, such as those on which he loved to dwell, having formed his judgment, which he was wont to do with deliberation and care, and therefore with correctness, such was his ardor in prosecuting it, that, as I have thought, he was not always as open as might be desired, to conviction from the evidence that might be presented to a contrary decision. Having once made up his mind, he was hard to be convinced that he might be in the wrong. This sometimes appeared like obstinacy. Yet it was not obstinacy, in the sense of adherence to one's own opinions, merely because they are his own ; but it was the strength of his conviction that his opinions were founded in truth. This, if not inseparable from minds of his cast, is commonly incidental to them. It belongs to the imperfection of all things here below. It is only in heaven that we are to expect a perfect equipoise of the different powers of our mental constitution, as well as a perfect harmony and strength of our moral feelings and determinations. In that world there will be a union of excellences, mental

and moral, which here are divided and incompatible. In the language of a commentator on a passage of the Revelation, "our glass will be all gold, and our gold all glass," as John says, "the street of the city was pure gold, as it were transparent glass."

The firmness of which I speak in our departed friend was original. It was founded, in part at least, in his mental constitution. It was accordingly developed in his early manhood and as soon as the opportunity for its public manifestation was presented. The mention of a single instance will forcibly bring this to the minds of some of you, and to others, especially the young men who are coming forward to succeed him, may be useful. When he was yet a young man, more than thirty years since, and I believe as the first office to which he was appointed by the town, he was made one of the Board of Listers. It was under the old law of taxation, according to which it was his duty as one of the Board, to procure full and fair lists of all the taxable property belonging to the inhabitants; and among the rest, of the money at interest, in notes of hand, which for many years and by a general consent had been kept back, under an impression that it was for the Listers to insert it, if they could find the evidence of it, and not for the holders, of their own accord, to give notice of it. There was one way of coming to the knowledge of it. The Board of Listers might insert the probable amount, according to their own estimation, which was to stand, unless the holders themselves should come forward, and on oath declare the real amount. This course he per-

suaded the Board to adopt ; seeing no reason why the poor man, with his few acres and little stock, who with hard labor was barely able to sustain his family, should be obliged, only because his property was visible, to bear those burdens, from which the rich money-holder at his side, more benefited than he by the protection of the law, was exempt, and which by that means fell with accumulated weight upon him. But as might have been expected, it raised a storm. Most of the monied interest in the town was against him. The civil authority met on the occasion. A decision against the Listers was procured ; and something which the youthful leader of the band said on the occasion brought upon him, by vote of the authority, a reprimand, which was accordingly administered by one from whom more than from almost any other, it must have been felt ;—the venerable man who was afterwards Governor Treadwell. The next day, however, that great and good man, on a review of the proceeding, became convinced that he had unconsciously wronged the youthful vindicator of justice and law ; and as it was always a part of his greatness in such a case to do, he hastened to confess the wrong ; and from that day till his death they enjoyed each other's highest affection and confidence. The position, too, was eventually sustained ; and ever since, the object, in some happy mesuré, has been accomplished.

Such was an early specimen of that energy of mind which has made him to this community so important a benefactor, and to the cause of justice and humanity so

able a defender ; which has brought about him the circle of the good, and encouraged their endeavors, however some of them for a time might be displeased or alarmed at the boldness of his measures ; and which certainly has to some extent overpowered and defeated the counsels of the bad ; which has given efficiency to the laws, and spread around our Sabbaths and our fire-sides the shield of their protection. I can add only, what must by no means be omitted, that

6. *He was a man of consistent and steadfast piety.*—When first his heart was brought into submission to God, it would be impossible for us to say. From childhood, his conscience was tenderly susceptible. Under the preaching and in the family of Mr. Washburn, the revered pastor of his youth, he was the subject of permanent religious impressions. From the first day of my preaching here, he has been a constant attendant, and a most intent listener. A congregation of young men, hearing the Gospel as he heard, would be such as probably earth never saw. Ever since he had a family, the worship of God, it is believed, has been daily observed in his house ; and in all the intercourse of life, he has appeared to be governed habitually by religious principle. But it was not till the memorable revival of 1821, that he was so far persuaded of his reconciliation to God, as to make a public profession of his faith. Since that time, for almost twenty years, he has walked with this church, a consistent, useful and esteemed member.

No single person is made for every thing. There are services in the church in which some of us have desired to see this respected brother more active than we have always found him. He was not so communicative on subjects pertaining immediately to spiritual experience ; he was not so constantly at prayer-meetings ; he was not so willing to lead the prayers of others ; as some of us have wished. This was not his particular turn of mind and because here was not the sphere of usefulness for which especially God designed him. But that he had feeling and deep feeling on the great subjects of the Gospel ; that he cordially embraced the scheme of salvation which it reveals, and by the faith of Jesus Christ walked with God ; that he sympathized with the prayerful in the revivals of religion which we have enjoyed, and welcomed Christ in the power of his Spirit to his house and throughout all our borders ; and that he took a zealous part with Zion's friends in the evangelizing of the world, I need not say. Nor when I have heard him pray, have I wondered that you desired him often to lead your minds to God in this exercise. But it was that religious principle which seemed to be the main spring of his actions ; which was an important feature in that firmness of mind of which I have spoken, gave it its direction, and tempered its severity ; which determined him, on all occasions, and in all circumstances, to do right, leaving events with Him to whom they belong ;—this it was especially on account of which I feel myself warranted to say that he was a man of consistent and stable piety.

By afflictions, many and severe, and at no distant intervals through his whole life, has his faith been tried. To the censure and abuse which he has sometimes received, he could not be insensible. By bereavement, also, his heart has been rent more frequently and severely than almost any other. Seven children he has followed to the grave ; and several of them, of rare promise, and at an age when they engaged all the affections of a parent's heart. The wife of his youth followed them ; and other friends, both of his father's family and his own, one after another, have been torn from his side, leaving time scarcely for the first throes of grief at the separation to subside, before, by another stroke, they were revived. In all these he has been meekly submissive. He has owned the hand of a wise and righteous God, and like Aaron held his peace.

In more particular application of these remarks, I have not the time to say what might be desired ; but I must suggest to the bereaved connections, the occasion of gratitude which they have that God has bestowed upon them such a father, and brother, and friend, and continued to them his counsels, affections and care, so long. Few could lose so valuable a friend ; and if your affliction on that account the more demands our sympathy, your gratitude also should be proportionable. To the children, in particular, I cannot forbear to suggest what cause of thankfulness you have that he has lived to see you all with himself in the church of God. How would it wound, now that father and mother have

left you, were you obliged to feel that their God was not yours, and whither they are gone you could not come. Let the dear hope that they are now with God, bring you near with them every day to the same God, and raise your thoughts and affections to the same world of everlasting purity and peace.

To the young men who are present, let me say ; “Mark the perfect man.” As you are coming forward to take the places of those who from time to time are removed to the grave, bear in mind that you too are hastening along the same path which they trod, and with them must stand before the judgment-seat of Christ. Labor then that you may be accepted of him. Begin with the fear of God. Be governed in all your actions by religious principle. Whatever may befall or threaten you, **DARE TO DO RIGHT.** Be governed by enlightened principles. Have clear and determinate views of things ; more especially of those things with reference to which you are called to act ; and above all, of those which pertain to your highest concern, things divine and eternal. Know certainly what you believe, and why you believe it. Have fixed principles—principles which you will not be ashamed to avow and on which, in the trials of life, and the solemnities of death, you will not be afraid to depend. Aim that what you do be well done ; that it not only approximate towards that which it should be, but that it be exactly and altogether such. Live not to yourselves, but to God. Live to do good ; to do the most good that is possible. “Be ye steadfast, unmovable, always abounding in the work

of the Lord." So shall you not have lived in vain. Your lives, in so far as your own decision can make them so, will be peaceful, and your end, most indubitably, will be blessed.

To every man and woman here present let me say, "Set thine house in order, for thou shalt die and not live." In the midst of life we are in death. So we were recently admonished by the sudden departure of one among us at the head of a numerous family dependent on his daily counsels and care.* So the voice of Providence sounds again and sounds aloud, and the man of wisdom will hear. "Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

* Timothy Wadsworth.

APPENDIX.

STATEMENT OF DR. A. THOMSON, THE FAMILY PHYSICIAN.

The health of Mr. COWLES for some time before his death was not perfect—about two years previously a severe cough had confined him to his house much of the winter. This affection had never been removed; and occasionally when aggravated was attended with pain in the chest. Hence, though medical advice was not sought, he was careful to avoid unnecessary exposure to the weather and even to night-air; and a departure from his usual custom in this respect probably occasioned his last illness. Having gone out and passed the evening abroad on the 31st of January, he was seized very suddenly on retiring for the night, with severe chills and pain in the side, and these symptoms were soon followed by considerable febrile excitement, constituting pneumonia. This disease continued to the 6th of February when it terminated his life at eleven o'clock, P. M.

A post-mortem examination of the contents of the chest, while it discovered no adhesion nor purulent or serous effusion, showed both lobes of the lungs to be congested throughout, and the lower portion of the left inferior lobe moderately hepatized, evincing disease of considerable standing.

An interesting trait in the character of Mr. COWLES was strikingly exhibited in his last sickness. In the various instances of disease which occurred in his family, (and few families have been more afflicted,) he was ever strongly solicitous at the commencement and during the course of the malady to learn from his family physician, what means were to be resorted to for the recovery or relief of the patient, and how and when they were to be applied; and having received specific directions on the subject, he was ever remarkably careful to see that they were minutely and punctually executed. While thus doing all that the judgment of the physician and his own affection and sense of duty dictated, he seemed wholly inclined to leave all consequences to the Supreme Disposer, never manifesting, as is often done, an extreme and distressing anxiety about the issue. In like manner in his own last sickness, though suffering severe bodily pain, and observing in the countenances of his friends at the bed-side, but too evident marks of alarm and apprehension, he is not known to have inquired in a solitary instance of his medical attendants, their opinion as to the result of his illness,—such were his composure and resignation, and his habitual inclination to commit all events to the disposal of Divine Providence.

